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The Bombay Guardian.

A WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

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WEEKLY REVIEW.

—IT is good to see two of the principal Native papers of India speaking out against the abominations of the *Holi* festival. The *Indian Spectator* says—

With the advent of *Holi* there is a repetition of the old complaint, that the lower orders of Hindus are lapsing into downright obscenity wherever they congregate, and to such an extent that respectable people cannot pass by these places. Men and women alike are molested by these sottish saturnalians. In some quarters the modest inhabitants have to remain indoors rather than risk the rough treatment and the more than rough language of the revellers. The Penal Code is strong enough for such offences, but it can do little where the average Native policeman is himself partial to the antics of *Holifag*.

The editor of the *Indian Spectator* might have also alluded to the moral corruption of a portion of the European Police officials as well. It is only twelve months ago since the Bombay Police were issuing five hundred licenses to abandoned women. The *Subodha Patrika* speaking of the *Holi* festival, says—

We are now in the midst of a festival which is sacred to all sorts of abominations. Proprieties of dress and language are on those days at a discount, children and adults join in duly celebrating this reign of filth and dirt in right barbaric fashion. If it were harmless in its effects, which it is not, it were possible to put up with it. If, moreover, the people could be expected to rise of themselves superior to such an apotheosis of all that is nasty, one may not feel called upon to exert oneself to put it down. But apparently there is something in all unrestraint which appeals with peculiar force to the innate barbarism of the human heart, and when that is assisted by religious associations, it assumes a tenacity of life which does not easily yield to anything but external force and restraint. For, in such boisterous rowdyism of the lower human nature, the higher consciousness of the people has but little chance left to assert itself. Hence such open mockery of decency and propriety ought not to be tolerated under a civilized Government even though it be defended in the name of a religious celebration.

The duty of Christians in India is very clear on these points. No opportunity should be lost of strongly protesting against these evils. Those who live in the midst of corruption without vehemently opposing it, gradually sink, and become corrupt at heart themselves.

—A CONTEMPORARY has been doing good service in exposing a book which is being distributed broad-cast in the form of prizes in our "neutral" Government's Girls' Schools in the Bombay Presidency. The editor in describing it, says—"To illustrate the good result of the service and worship of the husband by the wife, a story is told of a bad-tempered, diseased and wicked Brahman whose wife served him with a slavish service and even went the length of carrying him on her own shoulders to a place to gratify an illicit passion."

He then gives the following quotations as specimens of the teaching set forth in the book—

If the husband of a virtuous woman be ugly, of good or bad disposition, diseased, fiendish, irascible, a drunkard, old, stupid, dumb, blind, deaf, hot-tempered, poor, extremely covetous, a slanderer, cowardly, perfidious, and immoral; nevertheless, she ought to worship him as god with mind, speech, and person.

The wife who gives an angry answer to her husband, will become a village pariah dog, she also will become a female jackal, and live in an uninhabited desert. The woman who eats sweetmeats without sharing them with her husband, will become a hen-owl living in a hollow tree. The woman who walks alone without her husband, will become a filth-eating village sow. The woman who speaks disrespectfully to her husband, will be dumb in the next incarnation. The woman who hates her husband's relations, will become from birth to birth a musk-rat, living in ordure and filth. She who is always jealous of her husband's concubine, will be childless in the next incarnation.

The editor in conclusion states that "this is the book which Miss Manning is made to distribute in her tour of philanthropic benevolence on behalf of the welfare of Indian women. The shackles which the best friends of the women of India have been trying to unloose are thus riveted more tightly on them in the name of a philanthropy, which, unless it go deeper in its efforts, and employ a more intelligent method, can only be looked on as nominal, for show, and utterly spurious."

A stronger illustration could not be found of the fact that philanthropy apart from Christ is useless, and worse than useless. As is well known, Miss Manning's Association, like the Government of India, professes to be neutral, and to ignore Christ and Christianity altogether. But in circulating such books as these they are not neutral; they are the propagators of the grossest and foulest heathenism.

—A GREAT deal has been said about the alleged "conspiracy" of the Maharajah of Cashmere. It would be a good thing if another and much more costly conspiracy were also enquired into. Several months ago orders were issued from the Admiralty in England, and some ironclads were sent out, and a number of little peaceful Scotch fishing-villages were bombarded with blank cartridge on a Sunday morning. This was pretended to prove the defenceless state of the Scotch coast. Then Lord Wolseley gave an alarmist speech, calculated to bring on a war in Europe, demanding immense accessions to the army. Then one of the Government organs, the *Manchester Courier*, stated that one hundred millions were to be asked for, for the manufacture of guns and ironclads. This sum was to be borrowed, and added to the National Debt. The next day another officially inspired organ, the *St. James's Gazette*, denied the correctness of the amount named, and said that not a quarter of that sum was going to be asked for. Then it was finally stated that twenty-one million pounds was the exact amount that would be demanded by the Government. The artfulness of introducing the mention of this enormous sum (3150 lakhs of rupees) is apparent. The mention of the 21 millions at first would have roused a storm of indignation from one end of England to the other, so the rumour of the larger sum (100 millions) is set afloat, in order to gradually prepare the mind of the British public. There is little doubt that the whole thing from beginning to end is a plant to put money into the pockets of the conspirators. The Sunday bombardment of the Scotch villages, Lord Wolseley's speech, the *Manchester Courier* article, the *St. James's Gazette* reply, and the final decision of the Government, all fit one into the other, and lead up to the twenty-one millions of money finally finding its way into the pockets of wealthy contractors, friends and relations of the conspirators. A lurid light is thus thrown upon the character of British "statesmanship." Christians should earnestly pray that God will make bare His arm, confound the panic-mongers, and bring the great war-traffic to an end.

—RETURNED Indian officials and others in the English Government, are attempting to introduce the accursed system of conscription into England. The Churches are on the *qui vive*, however, as the following extract from *Messiah's Kingdom* will show—

The practice of introducing an army drill into public schools and private middle-class schools appears to be on the increase. The Government readily grants permission to form a cadet corps, issues light carbines for the use of the boys, prescribes a drill, and gazettes the Head Master of the school as captain of the corps. The drill is introduced under the specious plea of improving the physique and deportment of the boys, and conducing to habits of obedience and orderliness. Such semi-military schools pave the way for the conscription. They predispose the boys to a military career, and we cannot suppose that the Government, in readily spending the public money in promoting these cadet corps, are altogether blind to this. It is part of the policy by which militarism is seeking to gain power in England.

The same paper thus speaks of Lord Wolseley's insane advocacy of the conscription—

Lord Wolseley is trying to make his project of compulsory army service palatable to Englishmen by associating it with high words about patriotism and the growth of our Empire. He thinks he knows how to perfume his poison. . . . . What Lord Wolseley now favours, Sir Garnet Wolseley condemned, remarking in 1882 that we need only go to Hamburg to see thousands of able-bodied men leaving the country to escape from the infernal and cursed burden of universal service. Thanks to the conscription his lordship glorifies, nationalities in these days are born into a state of servitude. Young Italy, Bulgaria, Greece, are staggering under burdens which threaten to stifle out their life. Freedom, to maintain its being, must live

in a garment of iron ! New-born peoples whose energies should be devoted to increasing their vigour and stability, must spend their life-blood in supporting vast armaments ! Nations can only preserve their liberties by bearing a self-imposed yoke of slavery ! In order to preserve peace we must threaten war !

The working men of England almost to a man are against such a system. "What of war ?" asked a workman at one of Dr. Parker's dinner-hour talks at the City Temple, "All the Churches are dead against war," came the answer like a flash ; and the thunder of applause showed that, spite of Lord Wolseley's wish for conscription, working men are also dead against war.

—God be thanked that in the military atmosphere of Anglo-Indian life there are papers which dare to speak out with the boldness of the *Indian Witness*. In his last issue the editor says—

The extraordinary proposal of England to build a new fleet of seventy vessels is a very striking sign of the times. Never before in history has the spectacle been seen of a world in profound peace spending money as if universal war prevailed. No statesman trusts his fellow, and no king dares to trust his neighbour. All the European powers act as if they believed in an early and universal war. Whether such a war will come or not remains to be seen, but we are not of those who believe that immense standing armies furnish a guarantee for peace. They suggest war, keep alive the military instinct, and through their officers are sure to be found advocating warlike measures. . . . . At such a time, and in the face of the prevailing sentiment of our day, it becomes all preachers of the Gospel to proclaim in most emphatic tones that Jesus Christ came to establish peace on earth.

—The mistaken idea that the High Church University Missions in India are run on ascetic principles requires combatting. The current number of the *Harvest Field* gives an account of an interview with the Superior of the brotherhood in Calcutta, in which he distinctly disclaims this. In the answer to the enquiry of the interviewer as to the truth or otherwise of the statements of Sir W. W. Hunter and Canon Taylor with regard to the Mission, the Superior said—

There can be no doubt that our *personal* expenses are less than those of most missionaries, but that simply arises from the fact that we are celibates for the time being, and live together. Though we live frugally we are not ascetics, and make no profession of anything beyond the ordinary self-denial incumbent upon every ordinary follower of Christ. We live as Englishmen, and wear the usual clothing of our order. But while our personal expenses may be less, the cost of our general work, such as schools, would, I imagine, be as much as other Societies. For instance, the school which we formerly had in our own mission house near Sealdah is now placed in the Bishop's College compound, and is named the Bishop's College High School. This school is worked in much the same way as other schools and the financial responsibility is ours. We are in no way responsible for Canon Taylor's comparisons and in no way approve of them. We are not ascetics, but live as economically as we can consistently with health and efficiency.

In answer to the question "Have you many converts?" he honestly said that they had not, and that "we are scarcely prepared in any respect for large additions to the number of our converts, and I scarcely know what we should do if many came."

—The laudation of the work of the Jesuits in India is also based upon a fallacious foundation. Just after reading one of the critiques on Missions lately published, in which the work of the Jesuits in India was held up as a model to the Church of Christ, we met a carriage-full of the Bombay Jesuits in one of the grand equipages in use amongst the "brotherhood" in Bombay, drawn by two splendid horses, with Native coachman and footman in livery on the box. It is a total mistake to suppose that the Jesuits in India are ascetic, or that they are making any converts to Christ. Their work is entirely of the secular educational order, and is no more successful in their hands, than in the hands of their Protestant imitators.

—There is a strong tendency in the natural heart to look to great men instead of to God, as the means of the salvation of a nation, and Christians often look to so-called "leaders" in the Christian Church instead of keeping their eyes fixed upon Christ. The *Indian Witness* says of the "great Indian apostle," to whom some are looking forward as the means of the salvation of India—

For years and years we have been hearing about this apostle-to-be. He is to be the Luther, the Paul, the Nanak, and so on of Indian Christianity, and in his days the righteous are to flourish like all manner of trees, but we are so dull and unbelieving as to have no faith in this great unknown somebody. Jesus Christ Himself is leader in this crusade, and it is a very weak species of unbelief which would thrust Him aside and put in His place a great human leader, made after the model of men, and existing wholly in the realm of a too active imagination.

Let every Christian in India become entirely consecrated to Christ, abide in Him, and let Him bring forth just the fruit He chooses in his or her life, and India's salvation will be hastened on a hundred-fold quicker than by trusting either in past, present, or future "leaders."

—There are signs that the Home Churches are becoming conscious that the success of missionary work in India must be measured by the souls that are born again, and not by the extent of educational machinery. The *Baptist* says, "Our home churches will hardly accept as complete satisfaction for their outlay of men and means, the 'leavening' or civilising influences of missions; secular newspapers and Governor-Generals notwithstanding."

The allusion to "Governor-Generals" is good. The C. D. Acts, the Opium infamy, and other abominations of British administration in India are lessening the value of the opinions of some Indian officials on Mission work, in the eyes of the rank and file of English Christians. Burning indignation was felt by many of the attenders of the great World's Missionary Conference last year at the fact that a returned Indian official who was the principal Parliamentary supporter of the Indian C. D. Acts, was chosen as chairman of one of the meetings. Mr. Archibald Orr Ewing writes on this subject to one of the most widely circulated Christian periodicals in Great Britain, "How can we expect God to bless when we have those, in these last days, who have merely the form of godliness, without the power, pretending to help God's work!" The *Baptist* again dwells upon the fact that the Baptist Missionary Society repudiates secular education work as a means of evangelisation.

—A congress of the British and Continental Federation for the elevation of public morality was held in Geneva in 1877. Among those from all parts of Europe who attended it were some earnest Temperance workers, who found to their astonishment that no Temperance effort whatever was being put forth in that city of boasted light and leading in the evangelical world. They found, moreover, that side by side with a very orthodox and cold Church, drinking and all forms of vice flourished unchecked, unhindered, and uncombatted. Before leaving Geneva these Temperance workers held a meeting and started a small Society among a few pastors and others who were interested. That was the day of small things, but twelve years have elapsed, and now the "Blue Cross Temperance Society of Geneva," which represents that humble effort, numbers 5,000 members, all total abstainers. Of these, 1,500 were formerly addicted to intemperance. The Paris branch of the Society is about three years old, and of the hundred members several were formerly drinkers.

—Before Madagascar became Christianized there was much making of intoxicating liquor from the juice of a certain tree. After Christianity was received, an attempt was made to put drink away entirely, and all these trees were cut down. Then European nations resisted the order not to admit foreign drinks, then for a long series of years the duties which were paid in kind, were, by order of the sovereign, poured out on the sands at Tamatave. But in spite of the best endeavours of the Government, the drink has come in more and more, and the government has ceased to make the protest of pouring out the drink. Like China in regard to opium, many Natives are saying, "We cannot keep out the drink, therefore we may as well make it ourselves, and keep the money in the country." England and France are the two nations principally responsible for forcing the drink on the Malagasy people.

—At a meeting of the Glasgow Free Presbytery, the Rev. Mr. Wells said that he had been speaking to a railway contractor a few days before, who informed him that he had five clergymen amongst his navvies, who had all come down to that position though drink. Mr. J. J. Mackay said 30,000 people went to bed drunk in Glasgow every Saturday night. He, if he had his will, would hurl the drink traffic outside the Church completely. He would never admit a drink seller to Church membership. The Church must rise and take a strong position. The same emphatic attitude with regard to the drink question is necessary in India.

—Some parts of the island of Java are so infested with tigers, that the Dutch Government is seriously contemplating the transference of the population in some of the villages to other parts of the country. Why do they not employ part of their small standing army to exterminate the tigers ?

—The quantity of brandy distilled from grape-wine in France has fallen from eighteen million gallons in 1871 to half-a-million gallons in 1887. Brandy in any form is poisonous and deleterious, but the new brandy, made from semi-decayed potatoes, which takes the place of the brandy made from grape-wine, is indescribably dangerous, eating away the coats of the stomach, and leaving the drinker a physi-

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cal wreck. Most of the brandy imported into India is of this character.

THE SOWING OF THE GOOD SEED.

The Annual Meetings of the Bombay Bible and Tract Societies.

The Young Men's Christian Association Rooms of Bombay are often used for important purposes, but for none more so than the Annual Meetings of the Bombay Auxiliary Bible Society and the Bombay Tract Society. It is an absolute necessity that the way of the Lord should be prepared in India, and the Word of God and suitable expositions thereof are God's own ordained way for the preparation of the heart for the perfect indwelling of Christ.

A moderately good audience gathered at the Y. M. C. A. Rooms at 5-30 p. m. on the 19th instant to listen to the reports of the above societies. If the hour of the meeting had been fixed a little later, no doubt the meeting would have been a still greater success in the point of attendance, for then the

Rank and File

of the Christian Church of Bombay would have been able to have been present. The practical work of the two Societies cannot be done without the help of the whole Church. Professor Lindsay of the Free Church of Scotland, took the chair and the proceedings commenced by the offering of prayer by the Rev. J. M. Macdonald, followed by the reading of an abstract of the Report for the past year of the Bombay Auxiliary Bible Society by the Rev. J. Forgan. He announced the completion of the revised edition of the Gujerathi New Testament, and the projected revision of the Old Testament in the same language. In Marathi 1,000 copies each of the books of Exodus, and Joshua and Judges, and 10,000 each of the Gospels of Luke and John had been printed in the Balbodh character, and one edition of 2,000 copies of the Gospel of John had been reprinted in the Modi character. Mr. Baba Padmanji is at present supervising the issue of 2,000 copies of the Marathi New Testament. 3,000 of the revised Gujerathi New Testament are in the course of completion, and it is decided to print 2,000 of the revised Gujerathi Old Testament when completed, as well as separate editions of Genesis, the Psalms and Proverbs. The total number of sales during the past year has been 34,168,

An Advance

of 6,565 on the previous year. This increase has occurred mainly through the sales of one-pice Marathi Gospels. Fifteen Colporteurs have sold 15, 108 copies and portions. The contribution list is not so satisfactory as the sale list. The Bombay subscriptions have gone up, but the mofussil list has gone down considerably and the total result is Rs. 467 less in 1888 than in the previous year. Mr. Forgan highly eulogised the work of Mr. Prautch, alluded to lately in the columns of the *Bombay Guardian*, who had sold, with the assistance of his helpers and without receiving a penny from the Society, over 5,000 portions of the Bible. He trusted that Mr. Prautch would take up the same work again on his return from the United States.

The Rev. James Gardner of the Free Church Mission moved the adoption of the Report. He dwelt upon the research and hard work entailed in the revision of the Gujerathi New Testament, and insisted upon the importance of simplicity in translation. He instanced the case of one of the Canarese translations in which John iii. 16 was rendered in such a complicated fashion, as to be impossible to be understood. He was glad to say that this Gujerathi version was an intelligible one. The work of this Society was of the intensest importance to the well-being of the Christian Church.

All Churches fail

which, do not make much of the Bible. The tendency towards a strong, pure, Biblical faith was becoming evident, even in the old Churches.

The Rev. J. E. Abbott in seconding the adoption of the Report also insisted that the prosperity of the church and the prosperity of such Societies as these were indissolubly bound together.

Col. Shortland then moved, and Mr. Francis Clark seconded the appointment of the officers for the ensuing year.

The Rev. A. B. Wann then gave an abstract of the Report of the Bombay Book and Tract Society, making the preliminary remark that this Society did not exist to supply the popular taste but to form it. The total sales had been Rs. 34,000. English, Marathi and Gujerathi Christian Almanacs had been issued. 35,000 tracts and books had been printed. He was sorry that the subscription list had gone down, only Rs. 845 being collected. Mr. Prautch's work was again gratefully alluded to, 24,000 of the Society's publications having been sold by him and his helpers, besides a large quantity of tracts gratuitously distributed.

Mr. James Morris, C. E., moved the adoption of the Report. He said that the Bible and Tract Societies together reminded him of the passage "the Word of God and the testimony of Jesus," the Bible Society providing the Word of God, and the Tract Society expositions thereof. God's work was being done by the two Societies in quiet, both amongst the Europeans and the Natives. They must not think that the Tract Society was a paying concern, and therefore not in need of their subscriptions. From its very nature it could not be so. As Mr. Wann had already said, the Society existed to

Educate public opinion and not to follow it.

It should be financially supported by every one that calls himself by the name of Christ. At present, valuable copy was being kept back from the press for want of funds. Its work amongst the Europeans was especially important. Every properly converted European was a help to Mission work amongst the Natives, but every unconverted one was a stumbling-block. 175,000 copies of books and tracts had been issued in the past year, representing two millions of pages. The subscriptions once amounted to thousands of rupees, now they were only hundreds. The agents of Satan were exceedingly active. Impure and atheistical literature was in circulation all over India. Wherever education was going on, there agents came with these abominable publications, often circulating them at their own expense. There was therefore an intense necessity that they should be as active in the spread of

Pure Literature.

Mr. Alexander R. King then seconded the adoption of the Report, and Mr. George Jacob moved, and Mr. Jacob seconded, the appointment of officers for the ensuing year.

Professor Lindsay, in his concluding address as chairman, said how he should like to have traced the issue of those 34,000 Gospels which had been issued by the Bible Society during the past year, and recounted how Delitzch's Hebrew New Testament, published in 1877, circulated amongst the Jews on the continent, three editions being at once silently absorbed, and going no one knew where. Soon after a great revival broke out amongst the continental Jews in which large numbers were swept into the Kingdom of Christ. The same silent work, will bring forth the same results in India. With regard to translation it was impossible to be too careful and too simple. Whilst a bad translation of the Bible was better than none at all, yet the exact meaning of the original should be striven for. Thomas Carlyle, whom he personally knew, was a great Icelandic scholar, and once was complaining to him that a new version of the Icelandic Bible was not nearly so correct as the old one. Thomas Carlyle explained it in this manner. He said that the old version was translated by men who were Christian men, heart and soul, and who felt the

Enormous Responsibility

of their work, whilst the new version was edited by men who were merely literary men. Carlyle then said to him "I hold that no man should undertake the translation of the Bible in any language, unless he feels that if he makes a mistake he may be the means of the loss of a human soul." This was a sentence which should be burnt into the heart of every Bible translator. It was not merely literary men, skilled in two languages, that were required for this work, but heart and soul Christians, who knew the Book to be the very Word of God. His travels in India had shown him the fact that the Bible was an exceedingly interesting book to those who had never seen it before. The first part of the Bible that should be circulated amongst village-folk in India, and the part which excited the greatest interest, was the Gospel of Mark, whilst for circulation amongst educated Natives the Gospel of John was unequalled. A wonderful work was going on in the world through the circulation of the Bible. When he was at Mount Lebanon, he was shown the splendid Arabic Bible that is being circulated there. It found its way in large numbers, even into the districts which the Jesuits thought belonged to them. They could not keep it out, so in opposion they had issued another translation of the Bible, with a few slight alterations. This they were circulating at a lower price. They were thus sowing the seeds of the destruction of their own errors. In reference to the work of the Tract and Book Society Dr. Lindsay said that it ought to have

Ten Times the Income

that it had. The circulation of sound, wholesome, pure Christian literature was an imperative necessity in India. The two societies were engaged in a real missionary work.

The Rev. A. B. Wann, in moving a vote of thanks to Professor Lindsay for presiding, said that his visit had been like a breeze passing over the somewhat stagnant waters of Indian life.

The extract from the Bible Societies Report referring to the work of Mr. A. W. Prautch, will give valuable hints to those who are willing to engage in similar work. Mr. Prautch having been previously written to with the request to furnish particulars he says,

In reference to your letter of December 24th, I would say that my helpers and myself have sold and received full price for 5,855 Gospels, 49 New Testaments, and 4 Old Testaments, last year. Three-fourths of these were sold in Bombay.

Our mode of selling varies with the place and the people. 500 Guzerati Gospels were sold among the Bunyas in Mandvie and Buleshwar by going from house to house, office to office, shop to shop. In a tour of this kind we usually go two and two in order to take both sides of the street at the same time. Some streets we have visited twenty times, and strange to say the sales don't decrease. People who were in the house when we were there before, strangers who do business on those streets, customers in the shops, and strangers from villages, seem to make up the purchasers. Often the shop-keepers smile and take down a copy from a shelf and show it to us.

When at a *yatra* (religious fair) we elbow our way through the crowd shouting at the top of our voices "Gospels, one pice" in the Marathi language, and hand the Gospels around for inspection. I have had as many as eight examine the books at once, five would hand me the money, three would return the Gospels. My greatest sale was 200 one afternoon at Nirmal near Bassein. At another fair at Walkeshwar we sold all we had, 250, on this occasion two Natives assisting.

My helpers have gone on the Bunder when the ferry steamers come and go. Sometimes 20 Gospels were sold besides many tracts. The cotton mills were visited by my Native helpers during dinner hour. 40 to 60 have been sold in one noon.

We have extended our tours to a few of the steam-boat stations in the Konkan, also to Tanna, Lanowlee and Poona. In the latter place myself and two helpers sold all we had, 1,100, in four and one-half days—spending six hours a day in the native city from street to street, shop to shop, man to man. I feel there is no limit to what might be done.

I had two men on commission of 50 per cent without salary. The others were sold by teachers and preachers who are on regular pay.

One Beni-Israel bought a New Testament in Marathi and confessed Christ as the Messiah after reading it for some time. He was baptized by Rev. W. W. Bruere.

Another young man came to me while I was out selling in Poona, made an appointment to meet me at my stopping place. He confessed Christ as his Saviour, was baptized, and is now a very earnest, aggressive Christian. In all cases the full price was asked and received. None were distributed. I always take Tracts and Gospels. So in some respects this note resembles that of the Tract Society.

A MISSIONARY'S VOYAGE.

We have received a letter from Mr. A. W. Prautch, dated Port Said, March 4th, from the merchant steamer *Drumfell*, on which he is the only passenger. He is "letting his light shine" on board, by "telling his experience," (a good Methodist custom), and singing hymns with the men in the forecastle, as well as by standing up for truth and righteousness on any and every occasion with both officers and men. He goes the right way to work to win the men. Passing through the Red Sea, he says "I dressed for the occasion and went down and fired in the stokehole, the 'glory hole' they sometimes call it. I was on watch with 'Kidney;' he had been a barman from the time he left school till nine months ago, when his master went bankrupt and hanged himself through horse-racing, and 'Kidney' came to sea. He thought his parents were Wesleyans, but his opinion of heaven was dim and vague. We sang hymns, he had attended our meetings and picked up some hymns. I leave my hymn-books with the men, they learn the words and I teach the tunes. I never aspired for the position of choirmaster, and here I have it thrust upon me. . . . . The same evening two of the officers began to sing songs and say a few nasty things at times. I suggested some disinfectant, and remarked that we had all the advantages of a low grog shop without the grog, and also that it would be nice for their mother and sister to hear them. This stopped the speakers and no more was heard. The Sundays on board so far have been spoiled by coaling. The Captain insists that he does not like Sunday work and that if he could help it he would, but without arranging it they arrive at these ports on Sundays, and the owners would never hear of stopping because of Sunday." However, a Sandstorm interposed on the last Sunday morning, just as they were within 35 miles of Port Said. He concludes thus: "People's eyes got filled and the ship was driven about unmanageable, we tied up and waited till 1 p, m. Then the ship ran right up on the bank, the wind blowing her stern around and we laid right across the Canal. Four hawsers, two of which were wire ropes snapped off. Everything was tried, finally we telegraphed for a tug and by 7-30 p. m. were on our way again. There are eleven men-of-war here. I suppose the Canal has something to do with the number. Peace must be kept up, if they fight six years and kill thousands to establish it."

THE LONDON TEMPERANCE HOSPITAL.

This institution was established about 13 years ago by medical men and others who wished to test the value of non-alcoholic medicines. Strong drink had been so largely prescribed that doctors and people were learning to regard it as a necessity. The building now occupied costs about £50,000. The *Temperance Record* says "the work of the hospital has continued to justify the hopes of its founders and to shew that the great reform in the treatment of disease without the ordinary administration of alcohol is desirable and possible" and that the report "will be a further nail struck into the coffin of alcoholic treatment of disease." The committee say that "medical opinion in regard to the curative value of alcohol is under-going what they consider a beneficial change." The in-patients admitted during one year was 674. A good list of statistics is published, and the results will compare well with any drink-prescribing institution.

A father and mother were going to send their son as an apprentice to a place that was in the very midst of temptation; so, before the boy's departure, they called a few friends together to to have a prayer-meeting on his behalf. One after another engaged in prayer, asking the Lord to keep the lad. But one prayed thus: "O Lord! O Lord! after having put their son's head into the lion's mouth, we have come to ask Thee not to let the lion bite it off!"

News of the Week.

GENERAL.

—The North-Western Railway are contemplating a change in the running of their trains between Lahore and Kurrachee. The Calcutta mail, which now reaches Lahore at 8-35 a. m. and goes through to Kurrachee, will be detained until 4 p. m., and then be run at such a rate of speed as to arrive at Kurrachee only a couple of hours later than the present morning train. This will be a great boon to travellers during the summer, as they will escape the great heat between Lahore and Mooltan. As the train will arrive in Kurrachee at about 8-30 a. m., there will be no disturbance of the postal service.

—The Kattan petroleum works have, it is understood, now passed beyond the experimental stage. An agreement has been entered into to supply for the works at the Khojak tunnel about 3¼ million gallons of the oil. The wells which are 42 miles from the railway, have been connected with Babar Kuch on the Sind-Peshin line. A drinking water-supply has been brought from a spring some miles off, and when the existing house accommodation has been improved, Kattan will be quite a possible station, though never an agreeable one, for a European inspector throughout the hot weather.

—Messrs. Burn & Co., have applied for permission to take up a considerable amount of land at Jabalpur for pottery works. The kaolin there is of the very best quality and large quantities are available.

—Orders have been issued abolishing the educational allowance hitherto granted in case of children of clerks moving with the Government officers to Simla.

—The Governor of Ceylon, in replying to the question put in the Ceylon Legislative Council last week, as to whether he would be leaving Ceylon during the course of the year, said that last year he had some conversation with the Secretary of State when it was substantially agreed, though informally, that he should continue in Ceylon until the summer of 1890.

—On the night of the 14th inst., the No. 57 Up Mixed Train caught fire at 9 p.m. between the Burwai and Mortakha railway stations on the Rajputana-Malwa line, caused by the bursting of a lamp in one of the carriages. Three of the compartments have suffered much damage. No harm was done to life, but currency notes worth a little over a thousand rupees, in possession of the District Pay Clerk of the Railway Company, who was a passenger by the train, have been burnt to ashes with a number of other official papers. The Railway authorities are holding further inquiries into the matter.

—There are now 2,176 newspapers published in the United Kingdom. Of these 174 are dailies. In the year 1846 the total number of newspapers published in Great Britain was 551 and of these only fourteen were issued daily.

—The marriage of the young Emperor of China has been celebrated at Pekin—the pompous rites prescribed by tradition being celebrated on a scale of unusual splendour. The enjoyment of the spectacle was confined to the officials and soldiery. The request made by the Foreign Ministers to be allowed to tender their congratulations to the Imperial bridegroom in person was politely refused.

—Hereafter no student can matriculate in the University of the Pacific, at San Jose, Cal., who uses tobacco in any form.

—An attempt was made a fortnight ago last Sunday to derail the down passenger night-train to Gya, not far from the latter station. A "pot" sleeper was placed upside down on the line, but happily was not keyed to the rail, and the train smashed it without leaving the metals. As the pot had been carried about two hundred yards, it is believed that more than one man was concerned in the diabolical attempt. The Police are said to possess a clue to the mystery.

—It is proposed to establish a temperance hospital in Melbourne. Already 20,000 dollars have been received.

—After a lengthened and most successful period of lecturing work at the Antipodes, Miss Von Finkelstein is now enjoying a brief period of rest in visiting the Holy Land. She hopes to return to the Australian colonies at the end of this month, and to commence another series of Palestine lectures there early in May. These representations of Eastern life, as illustrating Holy Writ, have met with much favour among our Australian cousins.

—The life and writings of that eminent Russian philosopher, Count Lev Tolstoi, are the subject of an extremely interesting paper by Mr. Richard Heath in *The Leisure Hour*. Several sketches by a Russian painter show the occupations of the Count in the life and labour which he considers the only true one. "We see him engaged in agricultural labour, harrowing and mowing, but we do not see him at his indoor occupations of making boots, or mending the shoes of peasant women who are widows." A friend of the writer of the sketch, being in his native country after years of absence, made a pilgrimage to Yasnaya Polyana. He found Tolstoi living in a room at the top of his former palace, the rest of the apartments being occupied by several peasant families. Tolstoi acted as his servant, attending to all his wants himself. Long and earnest were the conversations of these two men, both of whom had, for the sake of leading what they thought a right life, quitted the higher ranks of Russian society and made themselves one with the poorest.

—The Sukkur bridge over the Indus, which is to be formally opened in a few days is considered a triumph of engineering skill. To those who are acquainted with the river at that point the difficulties of constructing such a bridge will be apparent. The stream flows with great force, being confined by high banks, and the channel being blocked midway between Old Sukkur and Rohri City by the large irregularly shaped island of Bukkur. The two channels formed by this island unite below it, only to be again broken by the small island of Sadh Bela. Below this, on the right bank, a nose of land projects into the stream. And this was the spot chosen by one engineer for the bridge. Several sites were selected and for some years opinions were divided on their respective merits. The designs proposed were no less varied than the sites. A three hinged arch, a suspension bridge, a "stiffened" suspension bridge of steel links, and a parallel truss cantilever bridge were some of the proposals. The formation of the river bed proved a very serious obstacle, and when Government had all but settled that the bridge should be one of 250 feet spans on wells a heavy flood scoured out the channel down to the bare rock, a depth of 100 feet, and showed the impracticability of this scheme. Finally the structure was designed on the cantilever plan which is now so near completion. In addition to this bridge, which unites the Bukkur or the left bank, another bridge was necessary, connecting this island with the Sukkur or right bank. This latter bridge consists of three spans, the longest of which is 278 feet, of ordinary girders. The girders of this big span had to be built on a timber staging, with a span of 140 feet across the deep part of the channel which is 70 feet below low water.

—Great distress prevails among the inhabitants of Ahmednagar owing to the dearness of grain and scarcity of fodder resulting from the scanty fall of rain. The Local Board of the District have sanctioned a sum of 80,000 rupees to start famine works.

—It is believed that the oldest timber in the world that has been used by man, is found in an Egyptian temple which is known to be at least 4,000 years old. The wood is in the form of ties, holding the end of one stone to another. The ties appear to have been made of shittim wood.

—It is said that the Crown Prince Rudolph's debts amount to £400,000, although he had an income of £150,000 a year, and his palaces and country places cost him nothing, as they were kept up for him. Where the money went no-

body knows. A great deal of the Prince's jewellery, of which he had a very large and valuable collection, has also disappeared.

—A terrible railway accident, caused by the collapse of a wheel, occurred near St. George, Toronto, on the 27th ult., by which ten persons were killed and thirty injured. A correspondent of the *Daily News* in describing the calamity states that just before reaching the bridge a wheel on the locomotive broke and tore up the rails. The train went off the line, the heavy Pullman car left the track, and crashing through the bridge fell into the river. With it was carried the heavy dining carriage and the ordinary passenger carriage immediately in front of it. The end of the train remained upon the Bridge. So great was the speed of the train that the Pullman car crashed first against the pier, rebounded, and then turned completely over in mid-air, and finally struck the ground right side up. This car contained the largest number of passengers. The dining carriage, which was left standing on its end against the pier, contained about seven persons besides the waiters. Dinner had just been announced, and a few minutes later the carriage would have been filled, when all must have perished; for the car being constructed mostly of iron, it was almost impossible to force an entrance into it by the use of axes and saws. It fell on its end, and the passengers were thrown to the bottom among a mass of broken tables and dishes. Upon the top of all fell the cooking furnace in full flame. The danger of fire was imminent, and the first thought of the rescuers was to prevent this. A young lady belonging to Hamilton, who was a passenger, displayed great heroism in attending to the sufferers. She was in one of the cars which went down into the ravine, and after recovering from the first shock she went to the help of the injured, tearing up some of her garments to make bandages.

—A windfall has just come into the hands of the natives of the Gilbert group of islands—namely, a large ship with a full cargo, which came sailing into their port without any one on board. The vessel was the British ship Rock Terrace which was abandoned by her crew about twelve months ago. The Rock Terrace, left Philadelphia in September, 1887, for Hiogo, in Japan, having on board a cargo of oil and phosphates, valued at 125,000 dols. When near the Philippine Islands the crew abandoned their vessel, landing on an island close by, all of them being saved. It was said that the captain did all he could to keep his vessel afloat; but it was understood that he had some trouble with his crew. Nothing was further heard of the vessel, until the news came that it had drifted into the Gilbert group of islands, and had been taken possession of by the natives. The vessel appeared to be in very fair condition, and had only a few inches of water in her hold.

—A serious outbreak of small-pox has occurred at Belgaum. There are 120 cases. The city sanitation is said to be in a deplorable condition.

—A larger crowd than on the last occasion collected to see Mr. Spencer ascend in his balloon from the Calcutta race-course on Tuesday. Upwards of two hundred thousand persons were present, including the Viceroy and the *élite* of society. Shortly after 6 p. m. Mr. Spencer went up. The weather was murky with a high wind. In a few minutes he was up among the clouds. There was no attempt at parachuting as darkness set in, and the balloon was last seen travelling towards the east. No further news of the aeronaut has yet been received.

—The number of artificial teeth made in America last year, by three of the largest business houses engaged in the trade, was nearly 20,000,000 and this was not more than half the actual production of the country. One peculiar feature of the business is that the houses which do the most extensive export trade are obliged to prepare teeth of different colours for different countries. In Canada, for instance, the demand is for molars as white as snow, while in South America no such teeth could be sold. There they require teeth that are almost yellow, and the trade from China, which is a lucrative one, is for nothing but black teeth.

—The bridge over the Indus at Sikkim is to be called the "Lansdowne Bridge."

—The report on the working of the Bombay factories was sent by the last mail to the Secretary of State. In it Mr. Drew, the inspector, says, with reference to the observations forwarded to the Government of India, that Englishmen work at most for ten hours a day only, while Indians work twelve and a half. English children between the ages of five and fourteen work five hours, while Indians work for twelve and a half. Children in Indian factories require more protection. The Act should be made more stringent, so far as sanitation, ventilation, and the hours of work are concerned.

—The running of horse-races on Sunday and the holding of political meetings have been prohibited in Berlin. New regulations have also been made by which soldiers have every facility to attend Divine Service on Sunday; the young Emperor is credited with these alterations.

—It is proposed to place Cashmere under a Council composed of Native officials, with Colonel Nisbet as president.

—The tendency of Exchange since last mail has been steady, and only that business has been so interrupted by holidays, the change might have been greater. As it is, the market closed on Wednesday evening, Thursday being a Bank holiday, at about 1-32d. higher than on Thursday, the 14th instant. Demand was then worth 1s. 4½d., while it now stands at 1s. 4 17-32d. Silver has risen in London from 42½d. to 42⅝d. during the period under review, and the rates obtained by the Secretary of State for Council Bills and Telegraphic Transfers have been about the same as the previous week. On the 14th a shipment to Bombay of £90,000 worth of Silver and £30,000 of Gold was advised.

The March number of the London *Sentinel* contains several matters of interest to readers in India.

—The P. & O. S. N. Company's s. s. Clyde, with the outward English mails of the 8th instant, left Aden for Bombay at 9 o'clock on Tuesday evening.

Missionary and Church Intelligence.

—Fifty years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the Gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered about 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the Gospel to 50,000,000 of the race. It would only take 150 of such men to carry the Gospel to the whole world in twenty-five years.—*Indian Witness.*

—There are eighteen Methodist Bishops in America, whose names and ages are as follows: —Bishop Bowman, 71 years old; Foster, 69; Merill, 64; Andrews, 64; Warren, 57; Foss, 54; Hurst, 54; Ninde, 57; Walden, 57; Mallalieu, 60; Fowler, 51; Vincent, 57; Fitzgerald, 50; Joyce, 52; Newman, 62; Goodsell, 48; Taylor, 68; Thoburn, 52. Their average age is 58 years.

—The twenty-three Woman's Missionary Societies in the United States are doing a grand work for missions in foreign lands. They support 680 missionaries and 424 Bible-women and Native helpers; and for carrying forward this work during the last fiscal year they collected and expended £223,420. Since they began on this line of work, in 1861, they have collected and expended £2,061,598.

—A lady writing from Burmah says of the affection with which Dr. Judson is remembered there: In every Christian home, from the poorest to the richest, Dr. Judson's face was to be seen. His photograph greets the eyes of the baby swinging in a cradle of cloth, the ends fastened to the rafters by cords, or to the one in a box of carved wood, swinging by ropes from overhead. The first and most prominent object upon the dull brown wall for the eyes of all to rest upon is the dignified missionary, Bible in hand. In homes where to eke out a living, the women and girls are busy making cigars, Dr. Judson in a wreath of cobwebs and dust bears them company.

—During 1888 the increase of churches in America was over 6000, of ministers 4,500, and of members nearly 800,000.

—George Muller is still at Calcutta addressing large gatherings of Native and European Christians.

—One of the large churches in Manchester, Newhaven, U. S. A., has a lady as assistant pastor. Her duties are to make pastoral calls, visit the sick, and such general work as will relieve the pastor. One of the prosperous churches of Concord is considering the question of adopting the same plan.

—Pastor Chiniquy writes from Montreal, where he is now resident:—"It has been my privilege these last twelve months, to preach the Gospel before, at least, 10,000 Roman Catholics, who with very few exceptions have listened with respect and attention. Many of them have publicly renounced their errors to follow Christ. Among these converts there are five priests. It is a public fact now that there are many priests of Rome whose faith in their Church is shaken."

—Another name has been added to the long list of those who have fallen while carrying the Gospel to the Dark Continent. News had been received of the death of Mr. Arthur Demaine Slade, of the Wathen station, Congo River, who was sent out by the Baptist Missionary Society as recently as last spring. The deceased relinquished a lucrative partnership in England, feeling he was called to fill the places of those who had so nobly fallen in that dangerous climate, and, like them, has died at his post. He was a singularly healthy and athletic man, aged thirty-seven, but seems to have indiscreetly bathed when overheated, and so contracted a chill. Mr. Slade was a brother of Revs. H. P. Slade, of Hull, and Francis Slade, of Silvertown, both ministers of the English Presbyterian Church.

—Mr. D. L. Moody concluded, on February 3, a month of evangelistic meetings in San Francisco. They were attended, night after night, by audiences of from 5,000 to 8,000; besides a goodly number of seemingly genuine conversions, there has been awakened in the community a wide-spread interest in spiritual matters. Judging from his frequent allusions, "the old country" seems to have a warm place in Mr. Moody's heart. In one of his first meetings, he called for volunteers for a male choir (since organised) on the principle of the Glasgow Mizpah Band, of which he gave a short history, and pronounced their singing to be "the best he ever heard on earth." Mr. Moody, after a ten days' mission in Oakland, purposes visiting some of the southern cities of California.—*Christian.*

—Prominent prohibitionists in some parts of America are still exposed to personal violence at the hands of the opposing party. Mr. G. G. Mandt, editor of the *Sun*, at Mt. Horeb, in Wisconsin lately received a letter threatening that if he did not stop preaching temperance in his paper he would suffer for it. He heard a knock at his door at midnight, February 1; on opening it he was shot, the ball entering his right side, passing through the lung and lodging in the back. The assassin fled. Mr. Mandt is still living, and being a young man of superb health, has some prospect of recovery. He was married only last July. He edits four papers, all of which are issued from the Mt. Horeb office. He has had another printing office at Blue Mounds, but that was burned not long since, and strong suspicions were entertained at the time that it was done by saloon men. Mr. Mandt stands very high in the esteem of his fellow citizens, and this attack upon him promises to be the deathknell of saloons in that county. He is a Norwegian, as are many residents of the county, among whom there prevails a strong temperance sentiment which is now intensified.

Telegraphic News.

London, March 16th : Sir John Gorst, Under-Secretary for India, replying to a question in the Commons last night, said that the Government of India attach very little importance to the Cashmere letters which have come into Colonel Nisbett's possession.

Paris, 15th : The fall in the shares of the Comptoir d'Escompte de Paris continues, owing to a report that they are unable to meet all their liabilities.

London, 16th : Mr. Beaufoy, the Gladstonian Liberal candidate, has defeated Mr. Beresford Hope, the Conservative candidate for Kennington, by a majority of six hundred and thirty votes, in the place of Mr. Robert Gent-Davis, the late Conservative member, who has resigned his seat.

Paris, 16th : The directors of the Comptoir d'Escompte de Paris and the leading financial houses are conferring together as to the best means of re-constructing the bank and avoiding an official liquidation.

Rome, 18th : In the Chamber of Deputies to-day, Signor Crispi said the Government had resolved to restore the equilibrium of the Budget by reforms which would entail considerable economies.

Biarritz, 18th : Her Majesty the Queen-Empress has arranged to meet the Queen regent of Spain at San Sebastian on the 27th instant.

London, 19th : The price of copper has dropped to £35 per ton.—In the House of Commons last night, Sir James Fergusson, replying to a question, said that he deeply regretted the losses sustained by British Indians along the Zanzibar Coast during the late disturbances there, but added they were not entitled to demand compensation from Germany. —In the House of Commons this evening, Sir John Gorst (Under-Secretary of State for India), in reply to a question, said that the papers in connection with the Crawford Case, including a memorial from Mr. Arthur Crawford, had only come to hand yesterday, and would be dealt with with the utmost promptitude, consistent with the due deliberation of the important issues involved. Lord Cross, he said, was of opinion that to make any statement at present in Parliament in reference to the case would be injurious to the Service.

20th : The copper of the Paris Societe des Metaux (Copper Syndicate) has declined to £40 per ton. A report is current that the Syndicate has suspended payment.

Paris, 20th : It is understood that the Comptoir d'Escompte de Paris will be re-constructed under the title of *Comptoir National*, with a capital of forty million francs, with power to increase to eighty millions.

London, 21st A notification from the Bank of England announces that it will redeem the balance of unconverted 3 per cent. Consols when paying the half-yearly dividend on the 5th April.

Kurrachee, 21st ; The Empress Market was opened to-day by Mr. Pritchard, Commissioner in Sind, in the presence of a large assemblage of Natives and Europeans.

THE NEW MINISTER AT THE SCOTCH FREE CHURCH, BOMBAY.

The Rev. P. W. Mackay of Prestonpans, Scotland, has been called to the post of pastor of the Esplanade Free Church of Bombay, in place of the Rev. John Forgan, removing to Simla. Mr. Mackay has already had some experience of India, having been for a time pastor of the Union Church Simla, where he was much liked. He is a good evangelical preacher, and we trust that he will respond to the call.

One of the Bible Society colporteurs in Italy reports that there are in his district thirty different towns or villages, in each of which he finds little groups of Bible-readers who meet to study the Scriptures. Who has sown that seed? There is no trace there of evangelist or minister, but the Bible has sown it. In Japan it is startling to find that the Scripture Union for reading the Bible now numbers ten thousand members, and that in more than eight hundred different places they meet regularly for the study of God's Word.

We rise by the things that are under our feet ;
By what we have mastered of greed and gain ;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

BISHOP TAYLOR'S DILEMMA.

In his new journalistic venture the *African News*, Bishop William Taylor gives an interesting experience. "I have been a preacher in large cities," he remarks, "for over forty years, and never but once asked permission of the city authorities to preach to the non-church going masses of the people. That occurred on this wise. Over thirty years ago I was invited to preach from the steps of the Five Points Mission in New York.

I arrived at the hour appointed, and found the Missionary of the Five Points and the Presiding Elder of the district, closeted with Mr. C., the chief of police.

"What is the trouble?" said I. Mr. C., replied, "It is unlawful for any person to preach in the open air in New York City without a written permit from the Mayor or an Alderman."

I said : "Do you think the Mayor will give us permission, if we ask him ?"

"Undoubtedly, he will. And then I will be at liberty to come and keep order for you."

"Thank you, Mr. C., but I undertake to keep order in all my outdoor assemblies."

Then said the P. E., "what shall we do in this case, Mr. Taylor."

"I have simply accepted an invitation of the Missionary to preach for him. If I had made the appointment on my own responsibility I should fill it, and take the consequences ; but I don't wish to involve the Missionary in any trouble ;" so it was agreed that I should preach in-doors, and go with the P. E. next morning to call on the Mayor, and get his consent to an out-door appointment for the next Sabbath.

We found the Mayor in his office ; also an Ex-Mayor of San Francisco, who expressed great delight in meeting me, and gave the New York Mayor a glowing description of my early labors in California ; so my way seemed to open favorably. As soon as we could get the private ear of the N. Y. Mayor, we made known our request. He replied, "I am very busy this morning, so I will ask you to call Thursday afternoon." As we retired I said to the P. E., "It is a gone case." He did not join me Thursday, so I went alone to meet the Mayor. He received me very courteously, and conducting me into his office said : "I was delighted with the account of Mayor H., of your great work in California. I am sure you could be very useful to the neglected masses of this city, and I should be most happy to grant you permission to preach in the streets ; but I am placed in a peculiarly embarrassing position. A few years ago we had a man here, called the 'Angel Gabriel,' who declaimed in the public thoroughfares against the Roman Catholics, and it required all the police force of New York City, and of Brooklyn, to preserve order. So the municipality passed a law that nobody should be allowed to preach in these streets without a written permit from the Mayor, or an Alderman, and it was understood that no permit would be given, thus making the law prohibitive. I am sure you would keep order and give no trouble ; but if I give you a permit some one of the twenty-four Aldermen will retaliate by authorizing some troublesome fellow to hold forth in the streets and repeat the disorderly scenes we had under the 'Angel Gabriel.' I hope you will appreciate the difficulty under which I am bound to refuse your request."

I replied, "I do sympathize with your honor, and do not feel hurt in the least by your decision, and thank you for the expression of your good will. I am but a passenger in the city, and while here I shall feel it my duty, as in other cities, to preach in the open air to the masses of men and women who never enter a house of worship. I want you to understand distinctly, that it is not in any spirit of defiance to your authority ; I shall do it from a commission from God, to 'preach the gospel,' as far as possible to every creature, and bear whatever consequences may follow."

The Mayor then introduced me to a distinguished gentleman who came in at the moment. The gentleman said : "Surely, Mr. T., you can get the use of a Church in the city."

"Certainly, most of the Churches in this city are open to me, but the divine commission says 'Preach the gospel to every creature,' and more than half the population of this great city could not if they would, and, probably, would not if they could, enter a house of worship." The Mayor gave me a kindly shake of the hand, and I retired.

I related the facts in the case to my wife, and said, "What do you want me to do ?"

"Go next Sunday and preach in the street at Five Points Mission, and I will go with you."

We so informed the missionary, but it rained during the next Sabbath, so that no such service was possible ; but I determined to take all the risks, and not involve the missionary in possible trouble.

The following Sabbath was a bright day. I dined that day with Dr. M——, who was leader of the choir of one of our city Churches. At the dinner table the doctor said : "I wish I had time and money at command, Brother Taylor, I would travel with you. I would sing and you should preach, and we would have a good time together."

"I will give you a chance this afternoon, without an outlay of time or money."

Said he, "What's up ?"

I said "I have an appointment to preach this afternoon to the Bowery Boys and Dead Rabbits, you can sing them up, and I will preach to them."

"Oh, that is too near home for me ; have you got permission from the Mayor ?"

"No, sir ; the Mayor and the Mob, and that old fellow we read about, are all in the opposition."

"Have you anybody to go with you, to protect you ?"

"No, sir ; nobody but Jesus. We will face the mob masses of the Bowery Boys and Dead Rabbits, and do the best we can."

"Well, you will please excuse me ; I can't go with you."

He was afraid of my party.

At the hour appointed I sang together an immense crowd of all sorts and sizes in the broad opening below the Cooper Institute, and the preaching of the gospel on that occasion was attended with a marvelous manifestation of the presence and power of God. All sorts of roughs crowded around to shake hands and express their thanks for the words of mercy and hope which they had heard. That was my first and last time to ask permission to preach the gospel to the outsiders.

SOW BESIDE ALL WATERS.

In a small country town in Spain a poor carpenter bought a Bible from a colporteur because he said it seemed such a large book for so little money. In the winter evenings he and his sister read it together. At first they did not care for it in the least, but gradually they came to take the most serious view of its message. They summoned their neighbours round them, and at night there was a crowd about the carpenter's shop listening to the reading of the Bible. What happened ? A congregation was formed. They have now determined on building a house for the minister, and at last they have got an evangelical pastor. They bought a site for a church. The building is rising. The workmen gave their work free ; others gave bricks, some gave timber ; and altogether the most wonderful spirit is shown, all due to the sale of one Bible.

An old man who loves the Book of God says, "The Bible has made my heart happy, my life's work both delightful and useful, my home cheerful, my family united, my present joyous, and my future glorious."

Self-seeking is the gate by which a soul departs from peace, and total abandonment to the will of God that by which it returns.

THE CONVERSION OF CHARLES HADDON SPURGEON.

The whole spiritual life and usefulness of a man, is often influenced by the manner and completeness of his conversion to God. C. H. Spurgeon is a marked instance of this. He was clearly and definitely, and instantaneously saved by the simple preaching of the Gospel, and he therefore preaches a clear definite and simple Gospel, urging its immediate reception on his hearers. In giving his own account of it, he says:—"I will tell you how I myself was brought to the knowledge of this truth. It may happen the telling of that may bring some one else to Christ.

"It pleased God in my childhood to convince me of sin. I lived a miserable creature, finding no hope, no comfort, thinking that surely God would never save me. At last the worst came to the worst—I was miserable; I could do scarcely anything. My heart was broken in pieces. Six months did I pray, prayed agonizingly with all my heart, and never had an answer. I resolved that, in the town where I lived, I would visit every place of worship, in order to find out the way of salvation. I felt I was willing to do anything, and be anything, if God would only forgive me. I set off, and went to all the places of worship, and though I dearly venerate the men that occupy those pulpits now, and I did so then, I am bound to say that I never heard them once fully preach the Gospel. I mean by that—they preached truth, great truths, many good truths that were fitting to many of their congregation—spiritually-minded people; but what I wanted to know was: How can I get my sins forgiven? And they never once told me that. I wanted to hear how a poor sinner, under a sense of sin, might find peace with God. I heard a sermon on 'Be not deceived, God is not mocked', which cut me up worse, but did not say how I might escape.

"I went again another day, and the text was something about the glories of the righteous; nothing for poor me. I was something like a dog under the table, not allowed to eat the children's food. I went time after time, and I can honestly say I don't know that I ever went without prayer to God, and I am sure that there was not a more attentive hearer in all the place than myself, for I panted and longed to understand how I might be saved.

"At last, one snowy day, it snowed so much I could not go to the place I had determined to go to, and I was obliged to stop on the road; and it was a blessed stop to me. I found rather an obscure street, and turned down a court, and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was the Primitive Methodists' chapel. I had heard of those people from many, how they sang so loudly that they made people's heads ache; but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so much I did not care. So, sitting down, the service went on, but no minister came. at last a very thin-looking man came into the pulpit and opened his Bible and read these words: 'Look unto me, and be ye saved, all the ends of the earth.' Just setling his eyes upon me, as if he knew me all by heart, he said; 'Young man, you are in trouble.' Well I was, sure enough. Says he, 'You will never get out of it unless you look to Christ.' And then lifting up his hands, he cried out, as only I think, a Primitive Methodist could do, 'Look, look!' 'It is only *look*,' said he.

"I saw at once the way of salvation. Oh, how I did leap for joy at that moment! I know not what else he said; I did not take much notice of it, I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things, but when I heard this word, 'Look,' what a charming word it seemed to me! Oh, I looked until I could almost have looked my eyes away, and in heaven I will look on still in my joy unutterable.

"I now think I am bound never to preach a sermon without preaching to sinners. I do think that a minister who can preach a sermon without addressing sinners, does not know how to preach."

It is this sort of simple preaching which will save India.

HOW TO BELIEVE THE WHOLE BIBLE.

Those who would put Scripture teaching in place of conversion are invited to read the following weighty words by Dr. Jacques of Illinois. He says "after the most critical study of the Bible in the original tongues, and the mastery of the vast tomes of Biblical literature and theology, the student may miss the great aim of all true Bible study, and *fail to find the Living Christ*. What modern Hebrew scholar may hope to surpass or equal the vast knowledge of the Old Testament possessed by the learned Rabbis of our Lord's time, and such teachers as the famous Gamaliel? Their knowledge of the Old Testament Scriptures extended to the analysis of every book, chapter, word and syllable of the sacred text. Their Biblical scholarship—so far as the latter was concerned was prodigious, and perhaps never surpassed in the world's history. But while they searched the *letter* of the text and knew it all, *they failed to see Christ Jesus in the Old Testament!* 'Strange blindness,' we say—but no man, without the Holy Ghost, can distinctly see Jesus, the full-orbed Christ, in the Old Testament. In all the history and prophecies of the Old Testament, in our hours of spiritual illumination, we see the adorable figure of the Lord Jesus. In all the types and rites of the Mosaic dispensation, we see the reflection and shadow of Jesus, the Son of the Blessed—O, so plainly—so unmistakably—that we wonder that the learned Jewish Rabbis could not discover the picture, when the Divine Original was walking the hills and vales of Judea, and even the streets of Jerusalem and the courts of the temple!

"But wonderful as is this blindness of these Jewish students of the Old Testament—which contains the record of a prophetic Christ—how much more is the blindness of some even diligent students of the New Testament, which contains the record of a historic and living Christ! There are learned theologians in some of the universities of Europe, who have studied the Scriptures with every appliance of modern scholarship, till they are prodigies of Biblical learning, but have failed to find Jesus, the Son of God, *because they have studied without the light of the* Holy Spirit. They have entered the temple of Truth—have studied its architecture, measured its pillars of strength, and admired its beauty, but have failed to find the Shekinah of the Divine Presence. We hesitate to tell how many preachers in Christendom are, in our opinion, studying and preaching the 'letter' of Scripture which 'killeth.' No man can successfully study the Word who does not have the light of the Spirit that first inspired the Word. The Holy Spirit in the heart illumines the sacred page, and completes the revelation by furnishing the key to the mysteries of the spiritual kingdom contained in the written Word."

THE ONE JOURNEY.

"When I was a young man," says James Simpson, "there lived a man in our neighbourhood who was universally reported to be uncommonly liberal in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—over good, rather more than could be required of him. One of his friends, observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be to his own advantage. Now, my friends, mark the answer of this man: 'God Almighty has given me but one journey through the world, and, when gone, I cannot return to rectify mistakes.' Think of this, friends—but one journey through the world."

A BABY MISSIONARY.

An amusing incident is mentioned in a letter from the Rev. W. Holman Bentley of the English Baptist Congo Mission, showing that even a baby may give efficient help in missionary emergencies. On the mission steamer *Peace*, the party had been making its way to the Upper Congo, and were in the Upper Balolo district. The natives of the Moi towns, Mr. Bentley says, "have been very sullen and indifferent."

"In the afternoon," he writes, "we steamed to the Moi towns. As we neared the beach, the people told us to go away, they had no food to sell us.

"Baby was taking his bath at the time, but I called for him to be brought up quickly. The moment he appeared there were shouts of delight, and a crowd assembled. In less than two minutes after we had been told to go away, I had to take the baby ashore, and my wife go into the town. Such delight, shouting, and crowding, all in good part, no rowdyness. A great number wanted to hold him for a moment. Was he born like ordinary children? Which was his mother? They could scarcely realize that there were also white women. Some of them who held him for a moment had rubbed themselves with powdered camwood, staining his white dress a bright red; one or two were in mourning, and had rubbed themselves with soot and ashes. Baby's general appearance after a visit of this kind may be guessed. Very soon, the women were busy cooking food, and I strolled through the town, exchanged presents with Ngoi, the chief of the adjoining town, and returned to the *Peace*.

"Of course, the baby was a nine days' wonder, and his unexpected visit made a grand and favourable impression."

HOW ALCOHOL POISONS.

That alcohol is a very powerful, and, in large quantities, a swiftly fatal poison, everyone knows; that as a poison in smaller, but still too large quantities, it is capable of producing an almost infinite variety of injuries and disabilities, is not by any means so generally known. The case of a man aged forty-nine, which is reported from a hospital in London, gives food for reflection to those who habitually take strong drink. A. N. is a street salesman. For years he had been in the habit of drinking gin and beer to excess. A fit of drunkenness was with him a common experience. Like other drunkards, he has often been brought into trouble by his infirmity. His right leg has been broken once, and his left arm three times. Fourteen years ago he struck his left leg against the step of a cart, and has had ulcers on it more or less ever since. All this, however, has been insufficient to convince A. N. that he was a fool and worse. The drinking continued until the beginning of September of the present year, and then symptoms of paralysis set in. At first he noticed that his left leg fell weak, and he had a difficulty in walking. Those symptoms increased until he could not walk at all. So far as his appearance was concerned, there was nothing the matter with him. But the lower limbs were paralysed so that he could not walk. The arms, too, have begun to show similar symptoms, the muscles have become flabby, the wrists will not bend backwards and forwards as they should. The first finger on each hand (index finger) he cannot bend as he could formerly; his grasp is very weak, so that he cannot hold firmly more than about ten pounds weight. He has great difficulty in picking up small bodies, such as pins. That was how the case stood when the report was made.

The physician has no doubt that all these symptoms, which have reduced a man in middle life to a state of helplessness worse than that of extreme old age, are due to drink.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

'GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi,

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

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SATURDAY, MARCH 23TH, 1889.

NOTES AND COMMENTS.

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

"The strange facts," says the March *Banner of Asia*, "that fill our pages, illustrate how the missionary labour of Christian Churches can be hindered and checkmated by a Government professedly Christian. These facts emphasise the necessity of British Christians paying attention to the way in which British possessions are governed. To send missionaries to these distant lands, and then to allow British public servants to rule them on infidel principles, is not conducive to the realization of the prayer—'Thy kingdom come; Thy will be done in earth, as it is in heaven.' Far be it from us to say one word that would tend to draw any disciple of the LORD into the strife of party politics, in which multitudes of once earnest Christians have lost their spiritual power, living an automaton life, without joy or real usefulness. But it is incumbent upon the people of GOD to observe contemporary events, watchful by word or action to bear a witness for Him in a manner that will serve the interests of His kingdom. Our party is the party of righteousness; our 'platform' is the Bible; our leader is Jesus Christ. On that basis only are we politicians."

Our readers will be disappointed to hear that no progress was made in the Patna case in the Calcutta High Court on Friday of last week. The Patna magistrate's victim must be learning by experience the truth of the proverb, "Hope deferred maketh the heart sick."

While Luchmin is wearily waiting the verdict in a prison-house of lust, the Viceroy and other governing officials at Calcutta amuse themselves with watching the foolhardy ascent of a man with a parachute; and on his being carried away by the wind, the Viceroy, as telegrams to newspapers all over India state, has ordered information of the result of the search for the man to be sent to him. "The district officers and police have been ordered to keep a look-out and to telegraph any information to headquarters without delay. An active village search is being made in all the surrounding districts." We have here a specimen of the relative value, in the eyes of British public servants in India, of a low Englishman, and a girl who is a Christian but does not happen to be English.

The Gospel Purity Council for India, in making public the subjoined minute, expresses the general feeling of respectable men and women—"This Council views with deep regret and disapprobation the delay which has taken place in according justice to the Christian girl Luchmin, and considers that the Viceroy's and the Bengal Governments must be held responsible for the reprehensible neglect in question." This minute has been sent to the Viceroy, the Lieut-Governor of Bengal, and the members of their Councils; and also to the members of the Imperial Government in England.

The Gospel Purity Council is right in not recognising the legitimacy of any attempt of the Executive Authorities to shelter themselves behind the legal proceedings that are now in lingering course. The Executive Authorities had power to intervene to save the girl, before and apart from the legal appeal to the Calcutta High Court, and they had also full information. What right have they to expect to be relieved from their responsibility?

The Annual Report of the Trevandrum District of the London Missionary Society's Travancore Mission for 1888, contains much interesting food for thought. One European Missionary, the Rev. S. Mateer, superintends 48 congregations, numbering 7719 adherents, with the assistance of nineteen Native helpers. The population of the whole mission district is only 253,000, or one third of that of Bombay, whilst there are more than three times as many adult Christians in full membership in Trevandrum than there are in Bombay. A partial reason for this success is no doubt to be found in the fact that at Trevandrum, the Gospel is definitely preached to the *poor*. The missionary says that "the lower castes are ready to run to us and are urging us to allow them to build little prayer houses in various localities and to conduct worship." Tacitus sarcastically alludes to the early Christian Church as composed of "ignorant men, slaves, hewers of wood and drawers of water." Christ's apostles were fishermen. Christ Himself worked for years as a carpenter. It is from such quarters as these that the nerve and bone and sinew of the Indian Church will be built up. The work of God in India in the great revival for which the Lord's people are looking, must go upward from the sweeper and chamar to the Brahmin, and not downward from the Brahmin to the lower castes, if the teachings of history and all experience in evangelization are not reversed.

The author of the long and outspoken series of papers on missionary work, now appearing in the columns of the London *Christian*, is no other than E. F. Baldwin of Morocco, the account of whose successful missionary journey on the lines of the tenth chapter of Matthew was given in our pages last week. He is one who thus

literally believes and obeys the command of Christ, to "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves &c." He finds that from a spiritual point of view, it marvellously pays to do God's work on these lines, having baptized numbers of Mahommedans. One more evidence of the success of work carried on, on the lines of Matt. x. is seen from an account in the United Presbyterian *Missionary Record* of February, of a Chinese convert named Chang. The account, from the pen of a local missionary, is as follows,

When blind Ch'ang returned from Moukden (where he had gone as an inquirer), he began to tell the people the good news he had heard, going from village to village, and into as many houses as received him; in the evenings preaching, sometimes to hundreds, under the shade of the willow trees; how at first everybody laughed at him, or thought him crazed, and pitied him; how, when he still went on preaching, and people saw that of a truth he had undergone a change, that old things were passed away with him, and all things become new, they became divided about him; some were for him, some against him; some blessed him, and some cursed him; and, in short, the whole country-side was in an uproar. Week after week passed, Ch'ang daily praying his prayer for help from on high, and singing his one hymn, learned in Moukden, and then sallying forth alone, groping his darkened way with his staff, to tell of 'Jesus, the Son of God, who was born in Bethlehem, and died upon the cross for the sins of the whole world.' The result of the poor blind man's testimony has been very blessed, and we have not seen the end of it. Already over a score have been baptised, and at the present time there are *thirteen more waiting to be examined previous* to their baptism.

God alone can measure the fruit resulting from the consecration of one earnest man to God. Henry Varley, who is heartily hated in some quarters for his denunciations of sin in high places, has conducted great and successful missions in all parts of England, in the Southern States of America, in Cape Colony and in Australia, where he is at present. One of his soldier converts at Cape Town has just died there. M. S. Osborne, the well-known soldiers' evangelist, writes thus of him,

"Converted during Mr. Varley's mission, two years ago, he became at once a zealous worker. Renting a room in a low neighbourhood, he, with some of his comrades, preached the Gospel nightly to the poorest of the Natives. The room became over-crowded, and had to be enlarged. Unweariedly he worked after each day's military duty, until illness laid him aside. The poor coloured people went constantly to the hospital to inquire after him. Black and white wept around his grave, and there a few weeks later, a little Native girl was found tending the flowers. She said he had brought her to Jesus."

The London monthly publication of the Salvation Army, *All the World*, has a thoughtful article on spiritual work in jails, in its March number. It collates facts with regard to the admission to jails of outside spiritual agencies, commencing by quoting the Rev. J. W. Horsley, chaplain for so many years to the famous Clerkenwell jail, who says, "In one instance, England seems far behind other countries in the management of prisons; I allude to the admission and recognition of voluntary, but accredited agents to the prisons." In Austria, volunteer visitors are freely admitted, as well as in Prussia, some provinces of Italy, and Holland. In the latter country special associations exist for the spiritual good of prisoners. In Mexico, Switzerland, and the United States visitors on spiritual errands are freely admitted. In the United States, many of the Young Men's Christian Associations are especially active in this work. The article in *All the World* then goes on to describe the success of the Salvation Army in entering the jails of the British Empire, dwelling particularly upon Australia, Canada, and Cape Colony. In the latter place, a former convict lately addressed the inmates of one of the principal jails, resulting in the immediate conversion of one European and two Native prisoners. The problem of spiritual work within the walls of Indian jails is a most important one, and the Christian Church should set to work to solve it at once.

The Salvation Army has secured large and extensive head-quarters in Paris in a central position. The French Salvationists say, in anticipation of the great International Exhibition next year,

We are looking forward to an unprecedented campaign during the summer, when it is expected that the souls in Paris will be swelled by two million visitors, and reach a total of four to five millions, and when cheap excursions will run from all parts, and the city be all in a blaze with everything except salvation, and all in a buzz about everything except the Kingdom and the interests of the Lord and Saviour Jesus Christ.

This spirit of determination to rise triumphant above great outward worldly excitement will work wonders for God whether in a Salvationist, or in any other member of the Church of Christ.

The Rev. John McNeill, the Scotch preacher who has taken Mr. Spurgeon's pulpit so often lately during his absence, gives the following as a cure for a dull prayer-meeting—

Set yourselves to pray for some definite and distinct object, with honest sincerity and dead earnestness—something that binds together your praying powers; that tests God's promises and tests your own earnestness. While you are doing that, the answer will come, knocking at the door, to get in, straight from heaven. You will rise off your knees and understand that prayer is a reality, because prayer will pass into praise. Why should such exercises ever stop? There are always plenty of things to be prayed for; and God will give definite answers, largely as there is definite thanksgiving for deliverances received. So the circle will go on—prayer, earnestness, strenuousness, almost agony; then a relaxing when the answer comes, and the sending up of special thanksgiving; then, to it again, in prayer, for something else.

"There is no doubt," says the discreet and experienced missionary, Hugo Hahn, who for several decades has nobly borne the burden and heat of the day among the Herero in South Africa, "that the immoral and generally anti-Christian Europeans are everywhere the greatest hindrance of the missions of our day. Here and elsewhere, where the restraints of decency are not being respected, they show themselves as they are, in all their alienation from God, and in all their pollution."

These are the men who find most fault with missions. No wonder they hate missionaries.—*World Wide Missions.*

FOUR ETERNITIES.

A very one-sided controversy has lately been raging in a Calcutta secular paper, respecting the doom of those who die without Christ, in which most of the writers seem to be willing to believe that which God says about the eternity of Himself and of heaven, but reject that which He says about hell. It is not too strong language to say that those who make God a liar in one thing, make Him a liar in every thing. It is impossible for His Word to be plainer on any subject than it is on that of the eternal doom of the lost. It does not require a deep knowledge of Greek to understand this fact. In Matt. xxv, 46, Jesus Christ (who is an absolute authority on spiritual subjects, and from whom there can be no appeal) says, "And these shall go away into *everlasting* punishment: but the righteous into life *eternal*." In the original Greek exactly the same word *aionion* is used for "everlasting" as for "eternal," so that if hell is not eternal, heaven is not eternal. In the everlasting fire mentioned in Matt. xxv, 41, and the everlasting life mentioned in Matt. xx, 29, Jesus Christ uses the same word *aionion*. He knew that He was come to earth to save men from a fearful and unending doom, to an "exceeding and eternal weight of glory."

A great deal of dishonest literary jugglery has been practised by unbelieving men who have pretended to be learned, in order to throw dust in the eyes of the simple-minded on this subject, but Jesus Christ is transparently easy to be understood about it. Speaking through His servant John in the Revelation, on the question of the eternity of God, He uses the words *aiónas tón aiónón* in Rev. iv. 9, when He says that the "Lord God Almighty, which was, and is, and is to come...liveth *for ever and ever*." Speaking of the eternity of His kingdom in Rev. xi, 15, He again uses *aiónas tón aiónón* when He says that the kingdoms of this world are become His kingdoms, and that "He shall reign *for ever and ever*." Again in Rev. xxii, 5, speaking of the eternal blessedness of the saints, *aiónas tón aiónón* are used in the passage "they shall reign *for ever and ever*. And lastly, speaking of the "lake of fire and brimstone," God once more uses the same words, *aiónas tón aiónón* in the phrase, "Shall be tormented day and night, *for ever and ever*." Thus four great realities are thus inextricably locked together by the Holy Ghost, the eternity of God, the eternity of Christ's kingdom, the eternity of heaven, and the eternity of hell. There is not the variation of a single letter or accent in describing these four facts by the words *aiónas tón aiónón* meaning "for ever and ever."

The stupendous awfulness of the scene on Calvary cannot be understood apart from the belief in all that the Holy Spirit has to say on these subjects. Mighty Spiritual marvels are alone wrought through declaring the *whole* counsel of God.

A correspondent of the *Christian* proposes the formation of a society of Christian railway shareholders, to look after the health and comfort, and moral and spiritual well-being of railway servants. The committee will bring all their influence to bear on the stoppage of Sunday labour, and the prevention of overwork.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott. Ph.D.,

First Quarter. Lesson XIII.

Sunday, March 31. Ephesians, v : 15-21.

Subject : Temperance Lesson.

I. Introductory.

1. *Time and Place :* 62 A. D., Written at Rome.

2. *Home Readings :*

M. Mission of John the Baptist...Mark 1, 1-11.
Tu. Forgiveness and healing.....Mark 2, 1-12.
W. Parable of the sower.....Mark 4, 10-20.
Th. The timid woman's touch ...Mark 5, 25-34.
F. Jesus the Messiah.....Mark 8, 27-33.
S. The child-like spirit .....Mark 9, 33-41.
S. Christ's love to the young ...Mark 10, 13-22.

3. *Golden Text :* And be not drunk with wine, wherein is excess ; but be filled with the Spirit. Eph. 5, 18.

4. *Memory Verses :* 17-18.

II. Historical.

The book of Ephesians was probably written to the Ephesian Church by Paul from Rome about the year A. D. 62. The lesson is most suitable for dwellers in such a city and indeed for all men. "Ephesus" says Barnes, "was a celebrated city of Ionia in Asia minor, and was about 40 miles south of Smyrna, and near the mouth of the river Cayster. It was in a rich region of country, and seems to have risen into importance mainly because it became the favourite resort of foreigners in the worship of Diana, and owed its celebrity to its temple more than to anything else. This temple was 425 feet in length and 220 in breath. It was encompassed by 127 pillars, each 60 feet in height which were presented by as many kings."

"But one building," says Mr. Howson, "at Ephesus surpassed all the rest in magnificence and in fame. This was the temple of Artemis or Diana, which glittered in brilliant beauty at the head of the harbour, and was reckoned by the ancients as one of the wonders of the world. The sun it was said, saw nothing in his course more magnificent than Diana's temple. The image enshrined within the sumptuous enclosure was primitive and rude. It reminds us of the idols of the far East, and of the religions which love to represent the life of all animated beings as fed and supported by the many breasts of nature. The figure which assumed this emblematic form above, was terminated below in a shapeless block."

It was against the worldly and licentious worship of such an image and against such a prevailing influence that the Apostle wrote his epistle and the lesson of the week, especially, would warn against the intemperance, drinking, and excesses of such a city. "In the three last chapters," says Bishop Fomtian, "St. Paul gives the Ephesians many practical exhortations, and in particular he recommends union, purity of manners, veracity, and meekness ; he enjoins charity, and forbids every species of licentiousness."

III. Exegetical.

15. *See that ye walk circumspectly.* This is applicable to all times but particularly to the Ephesian converts and to the Christian Church in India. In Ephesus the converts were exposed to peculiar temptations to intemperance ; it was popular; not forbidden by social, religious or political rules ; and there were many who used their best endeavors to draw the young converts back into heathenism. It is so in India to-day. Young converts are in jeopardy every hour. Heathenism rejoices when one falls. The great temptations are to drunkenness and licentiousness. "The word rendered *circumspectly—(akribos)*—means *diligently*, and the idea here is, that they were to take special pains to guard against the temptations around them, and to live as they ought to." (Barnes.) *Not as fools, but as wise.*—They were to be truly *sophoi* and not *asophoi*. The heathen worshippers of Diana were *asophoi* with all their boasted wisdom. The Christian alone could be considered *truly wise.*

16. *Redeeming the time.*—They had *lost* much time while heathen and they were to spend the rest carefully so as to, in a measure, make up for what they had lost. Or because of the great work to be done they were to be careful of their time. *The days are evil.*—They were living in the midst of corrupting influences. The heathen deities were of such a character and their votaries so vicious that their circumstances could only be evil and that continually. Every moment of time therefore was to be saved for doing good.

17. *Wherefore be ye not unwise.*—The original and the R. V. are much stronger, implying that they were not to become *madmen* like the drunken votaries of Bacchus. The heathen got drunk in the name of religion. *Understanding what the will of the Lord is.*—The Lord is pleased with the very opposite of such worship. Men are commanded to live *soberly and righteously in this present life*, and not *to be among wine-bibbers*. How can a follower of Diana or Bacchus understand the will of the Lord. To be carnally-minded is death.

18. *Be not drunk with wine.*—The exhilaration must not be the result of drinking. When Peter and the others were preaching at Jerusalem, because they spoke with joy and enthusiasm, they were accused of being filled with wine. There was no need for the Ephesians to join in the heathen riot and drunkenness in order to be joyful. *Wherein is excess.*—The word means that which is unsafe, not to be recovered ; lost beyond recovery ; then that which is abandoned to sensuality and lust ; dissoluteness, debauchery, revelry. The meaning here is, that all this follows the use of wine." (Barnes.) *Be filled with the spirit.*—This is a better ecstatic exhilaration than that which is the result of wine drinking.

19. *Speaking to yourselves.*—That is, *to one another*—responsively. *Psalms and hymns and spiritual songs.*—The psalms were usually played on some instrument, the hymns were sung, the spiritual songs were a great contrast to the songs of revelry. *In your heart*—The soul was to be in time with the tongue and the instruments. *To the Lord*—The singing was to be in honour of Christ and not of the heathen gods.

20. *Giving thanks—in the name of our Lord.*—In this they were to acknowledge the divinity of Christ. They were to worship Christ with a clear head, and a warm heart, and thank God for *all things*, even for the persecutions endured.

21. *Submitting yourselves one to another.*—This they could only do if they kept sober and pure. *In the fear of God.*—For the sake of God's cause and out of reverence for Him that harmony might prevail.

IV. Doctrinal.

1. The Christian mode of life is precisely *wisdom*, which has first of all as a pre-supposition, the *possession of the truth*, and is essentially the appropriation and acquisition of truth or the capacity and readiness, clearly perceiving the truth in every case, position and event, to use it in life, by which use it is not squandered, but increased for the possessor. (Lange.)

2. The two main points of view for wisdom are : understanding of the Divine will and active circumspection of Spirit.

3. The principal trait of wisdom and Christian morality is the improvement of the time in which it considers and effects what is eternal. (Lange.)

4. The stimulus which most effectually arouses the faculties and feelings to active wakeful action is not alcohol but the Spirit of God.

5. Complete occupation of the mind and heart is defence against temptation to evil. (Lesson Comment.)

V. Homiletical.

1. There are so many temptations about Christians that they should be ever on their guard and walk carefully.

2. The *wisest* man is he *who* walks carefully and steadily.

3. The *value of time* cannot be over estimated. We have mis-spent so much of it that we ought to be doubly careful of the rest. If an enemy seizes half our commissariat we ought to be the more careful of the rest.

4. No one *drunk with wine* can have an understanding heart or walk circumspectly. Some cannot even walk at all.

5. One way to overcome temptation is to sing spiritual songs. The Spirit of God is the only hope for many a drunkard.

6. Let us thank God that we are not as the heathen—that "revelry and drunkenness and such like—do not enter into our religious life.

7. Let all temperance workers be of *one mind* and do all in the fear of God.

Correspondence.

CHRISTIAN WORK AT KARACHI.

To the Editor of the "Bombay Guardian."

Dear Sir,—It may interest your readers to know what the M. E. Church is endeavouring to do for the Master's glory in this corner of the Empire. In the English work we have been greatly encouraged with tokens of the Divine Presence. We have well-attended services ; an interesting Sabbath School ; and a Seamen's Mission ; which last, in spite of many difficulties, continues to this day, "having obtained help of God." It is our joy that we are also able to report several conversions.

Last October, in prayerful dependence on God, we took the first step towards Native work by opening a little Marathi and Guzerathi day school. Beside Sindhi, both these languages are spoken in Karachi.

It has pleased God to own the feeble effort. We opened with thirty-six children. Today we have an enrolled attendance of one hundred and twenty-four children in this school alone. Two other schools have been opened since—one of these being for girls. The total registered attendance of the three schools is one hundred and seventy at present.

We have also succeeded in starting two vernacular Sabbath schools, in the face of no little opposition. A Guzerathi "Sadhu" was our chief opponent, and displayed his hostility by going round to the parents of the children, and warning them against us; as well as by patrolling the street in which our Sabbath-school is held and preventing the children from entering the school-room. The Lord has touched this man's heart since, and now he not only allows the children to come, but sends his own boy also.

We have been singularly favoured in our Native helpers. They are earnest-minded and efficient, and have thrown themselves heartily into the work. We praise God for them.

Just now we are busy planning to send workers to a couple of needy outlying points viz. Tatta and Jerruck, places hitherto unoccupied by Mission agents. With this object two of us, a Native helper and the writer, very recently visited both towns, spending a few days in each, and preaching every day in the Bazaars to eager and attentive crowds. We have arranged for the stationing of a worker in Tata, and are anxious to see one stationed in Jerruck as well. But our resources are scanty. Our English congregation in Karachi, "a feeble folk" at best, have responded generously; and, full of a missionary spirit, are nobly helping with their contributions, in addition to meeting numerous other demands on their means. Those means however are limited. *Thirty-six rupees a month* from a few friends of Sindh—from those interested in its evangelisation—would enable us to put a worker at once in Jerruck, as also secure a Bible Society's Colporteur for Tatta, part of whose support the Punjab Bible Society have generously offered to meet.

The field is indeed needy, "but the labourers are few." Who will help ?

Yours fraternally

Sunergos.

14th. March 1889
Karachi.

SCHOOL BOY SOLDIERS.

To the Editor of the "Bombay Guardian."

DEAR BROTHER.—Please allow me to utter through your paper my strong protest against military training in religious schools. Also against Christian parents allowing their boys to enrol in the volunteer corps.

The religion of Jesus is a mission of peace. War and military life—if allowable at all—should be regarded as the exception. But teaching the drill and style of soldiering to mere boys in schools makes them the rule, not the exception.

Why not dress up boys as barristers and judges? Why not have the boys go through the performances of the law-courts? Surely it would be more interesting and far more practical. Some as police, others as magistrates, pleaders etc., and practise on various naughty and lazy lads for criminals! Good preparation for the future battle of life.

Plainly speaking I deeply dislike the action of so many of our religious schools on this important point. Having been in real military life for years, I know full well the spirit prompted by "the pomp and circumstance of war," and by its militia mimicry. It is not the thing for children. I am not here taking the ground that war is wrong in itself, or that soldiers are unnecessary. But I insist that military life, tactics, drill &c. should be regarded as the exception, duties only for adults. I plead that the man-killing guns and swords be left wholly to men who enlist for their country's protection, and not be made the clanking toys of our Sunday-school boys.

Right here in India I have seen the sweet-faced children of our larger Sunday School classes striding about with war-uniform and long guns, trying to be men. A cigar is soon added to make them still more "manly". Then a "peg," then blasphemy, and further steps generally follow. Of course these things may occur without volunteering. But it is a plain fact that lads are in more danger when they join a corps where they are connected with profane and drinking men, and where the "Volunteer Club," "Volunteer Ball" &c., are an important and apparently a necessary part of the system.

Military drill and cadetship in religious schools form an anomaly and excresence which Christian parents should strongly oppose. If the thing is good for our European children, why not for our Native Christian Schools also? Then let our Native Christian orphanages, boarding schools etc., be invested with the glories of sepoydom!

I know the sentimental apologies of "precision of step," "noble bearing" etc., urged for the military drill of boys,—and they are about as sensible as the "poetry-of-motion" argument for sending girls to dancing schools.

For one I declare that I shall never consent to my sons going to a school where playing soldiers forms a part of the scholastic course.

Yours Faithfully,
PAX.

CHRISTIAN DAILY PAPER FOR INDIA.

To the Editor of the "Bombay Guardian."

SIR,—In your last "Weekly Review" you remark,—"A thoughtful speaker at Grant Road Church, Bombay, on Monday last, hoped the time would come when India would have Christian daily as well as Christian weekly newspapers."

To this I give a hearty, Amen! A "Christian daily" is a felt want. Without an exception I think, the existing secular daily newspapers are opposed to out-and-out Christianity, and to all reforms, such as total abstinence from intoxicating liquors, the abolition of the opium traffic, and the purity movement. In the far away past India had her weekly "Friend of India," which was a rich compendium of religious and secular intelligence. Influences clustered in and around Serampore, where the *Friend* was published, which by means of that paper, were transmitted to all parts of the country. Those influences were distinctly *evangelical* with no admixture of "Down Grade" ingredients.

The world's movements were not so rapid twenty-five years ago as they have become since, and the *Friend*, as a weekly, fairly satisfied the demands of its constituents. But when in 1866, the *Pioneer* budded and bloomed, with issues three a week, an example which the *Englishman* and other then existing newspapers in Bengal were not slow in following, the *Friend*, failing to follow suit, began to decline, doing so all the more rapidly and surely after Dr. George Smith retired from the editorial chair.

The moral is plain. The world's movements are watched, and among Christians, in common with the generality of mankind, there is a keen desire to obtain *daily* intelligence of those movements.

Much that is unsavoury and pernicious is now served up by the secular press everywhere, and the Christian would do well not to support such an institution in its present form; but where is he to turn for relief in the absence of a Christian daily newspaper? Men of business must have such a paper, Christian or otherwise, whilst the minister of Christ cannot well afford to discard passing events, many of which serve as some of his best illustrations when preaching the blessed Gospel of the Grace of God.

I say fervently, may God prepare the way for a Christian daily newspaper in India!

ENOCH JEFFRIES.

THE CLAIM OF BOMBAY TO A REPRESENTATIVE IN THE BRITISH PARLIAMENT.

Something has been said and written about the European and Native inhabitants of Bombay considering their city to be "the hub of the universe," but the past has been surpassed by an Englishman writing to the *Indian Spectator*, who contends that the Island of Bombay is legally part of the manor of East Greenwich in England, and therefore entitled to return a member to the House of Commons. He bases his contention on these grounds.

"The Island of Bombay was part of the marriage dowry of the Infanta of Portugal with king Charles II., in the year 1661. The inhabitants thereby and then became British subjects. In 1669 he granted it in fee to the East India Company. The words of the grant are—'To be holden of us and our heirs as of the Manor of E. Greenwich in free and common socage, at a rent of £10 in gold, payable yearly." The Charter goes on to say—"That all and every person, being our subjects, which do or shall *inhabit* within the said port and Island, and every of their children and posterity which shall happen to be *born* within the precincts and limits thereof, shall have and enjoy all liberties, franchises, immunities, capacities and abilities, of *free denizens* and *natural born subjects* within any of our dominions to all interests and purposes, *as if they had been abiding and born within this our Kingdom of England.*" Now, it is clear that under this Charter the Island of Bombay is not only a part and parcel of England (for it is held of the Crown of the Manor of E. Greenwich), but that its inhabitants have all the rights and privileges of persons abiding and born in England. Now, what are these rights and privileges? Amongst others, to send a representative to the Imperial Parliament. When there was a *property* qualification even this would be no objection, because the Island of Bombay is, by the Charter, virtually *in* England. If the abstract proposition meets with your views there will be no difficulty, the votes being now by ballot in England, as to the mode in which it is to be carried into effect.

If you are ever lost in a blizzard or heavy fog in the daytime, remarks an American newspaper, you can discover the position of the sun and so get your bearings by a very simple contrivance. Put the point of a sharp lead-pencil or knife-blade on the thumb-nail, and its shadow will be thrown on the nail, on the opposite side from the sun, it matters not how dense may be the fog or snow.

THE GIFT OF THE HOLY GHOST.

Our Lord Jesus Christ says in Luke 11.13. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

This passage shews, as Pres. C. G. Finney justly remarks, that it is infinitely easy to obtain from God the baptism of the Holy Ghost. Jesus says, "Ask and receive" and again, "Everyone that asketh receiveth"; but in the cases of most Christians, a vast gulf seems to be fixed between the asking and the receiving; for whilst they are constantly and almost universally speaking about power, praying for power, and lamenting the lack of power, we see comparatively few who can be said to be "Full of the Holy Ghost and of faith," "Full of faith and power."

Now, the fault cannot be on God's side, it must be on our side. I recently preached a sermon in which I mentioned the following as some of the hindrances to our receiving the power of the Holy Ghost after asking for it. May the Spirit of Truth shew us if any of these hindrances exist in our hearts and lives!

(1). A want of earnestness, we do not seek with our whole heart. Jer., 29. 13. (2). A want of sincerity. On the whole, we do not really want the power. When the Holy Spirit shews us things in our hearts and lives which are wrong, we try to defend ourselves, and resist conviction of sin. (3). A want of seriousness. We indulge a light and trifling spirit which grieves the Holy Ghost. Eph. 5. 4.

(4). A want of watchfulness. (5). Indolence or laziness. (6). Indulging evil tempers. When we find ourselves giving way to them, instead of at once fleeing to the blood of Christ for cleansing, we seek to justify ourselves. (7). Worldliness. Singing worldly songs, seeking worldly riches and honours, indulging in worldly amusements not to the glory of God. (8). Ambition. A desire to rise in the world; or to be more holy than others; or to be thought and spoken of as men of great spiritual power and success. We must seek to be successful in winning souls to Christ, but take heed that our motive is only the glory of God. (9). Fear of men, of worldly people or of Christians. (10). Idle and unprofitable talk. (11). Looseness in business, in study, in prayer. (12). Undertaking too much business, too much study, and too little prayer. (13). Neglecting the Scriptures. (14). Neglecting the means of grace. (15). Listening to, or taking part in, questionable conversation. Much of the talk among unconverted persons has an under-current of evil meaning in it; and Christians often listen to, or take part in it, from fear of offending them. This grieves the Holy Sprit; Matt: 5. 8; Psal: 1. 1.

(16). Compromising in any way with the world. (17). Impatience and irritability in waiting upon God. We faint before we prevail, and hence our prayers go for nothing. God will never give His Spirit to an impatient man. (18). A want of perfect truthfulness. We say either more than the truth or less than the truth. We either exaggerate, or keep back part of the truth. (19). Refusal to confess sins both to God and man. (20). Refusal to trust God out-and-out. (21). Love of praise, and fear of dispraise. (22). Selfishness. We want God to bless us in order that we may be happier, and get through life easier, not because we wish God to be glorified in the salvation of sinners. (23). A want of entire consecration, Mal: 3. 10. We keep back part of the tithes. (24). Wasting time in any way. (25). Pride. We are too proud to humble ourselves in the dust before God and man, to be entirely emptied of self, and esteemed by ungodly men, and, perhaps, by our own brothers and sisters in the Lord, as less than nothing.

(26). Self-dependence. (27). Judging and criticising others. (28). A revengeful spirit. We are eager to defend our rights, instead of leaving that to God to do, and to pay people off when they injure or wrong us. This is sin. (29). Refusal to yield some slight point to God. It may be a question of dress, or some bad

habit like smoking, that self makes its last stand upon.

(30). Putting feeling and the witness of the Spirit before faith. We refuse to believe God until we feel that He has answered our prayer. God's way is faith first, then feeling and witness. Having given our all to Jesus, we must settle down firmly and calmly on His promise that He does hear us and give us the Holy Spirit.

Many of the above hindrances to receiving the power of the Spirit for work are given by the late Pres. C. G. Finney in his valuable tract entitled "Power from on high," which I strongly recommend all Christians to read carefully and prayerfully; as also "Power from on high: what is it?" and "Enduement of power from on high" by the same author.

The great need of Christ's Church to-day is this power of the Spirit. She has lost sight largely of the Saviour's command, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high;" and, going to work without the Holy Ghost, she has failed most terribly to bring the ungodly world to Christ.

What we need as Christians is to humble ourselves in the dust before God, repent of the awful sin we have been committing in disobeying the Lord Jesus' express command and thereby dishonouring the Holy Spirit, ask for forgiveness, and get the Lord to empty us completely of self and all sin, and fill us with the Holy Ghost. Then we shall go forth in the power of the Most High, conquering and to conquer, and millions will be brought to the feet of our blessed Saviour from the sinful world around us.

Your for the power,
OUT-AND-OUT.

20th March 1889.

PASSENGERS ARRIVED.

Per P. & O. Str. *Assam* March 17th.

From London—Mrs Shepherd Mrs Bigge-Wither Mr J Phelps Miss Phelps Mrs Kennealy Mrs Lemon Mrs Noonan Miss McCarthy Miss Crofts Mr Marriott Mr G B Hodson Mr John Lepper and Mr Robert Lepper.

From Brindisi—Mr Hampden Col Henderson Mrs Hamilton Mr Spring Mr Findlay Mr W Stewart and Mr W Crowder.

From Ismailia—Mr Smith and Mr Mangels.

From Naples—Mr Binning and Lieut-Col Gowan.

From Aden—Mr Merwanjee E Daruwalla Mr R Ramjee Mr A Khan Mr Durvesh Aga and Mr Francis D'Souza.

PASSENGERS SAILED.

Per P. & O. Str. *Shannon* March 22nd.

For London—Mrs W P Warburton and child Mr and Mrs J Henderson Mr and Mrs C E Romilly Mrs Ebden, four children and infant Mrs Gardiner Miss Gardiner and three children Mrs Bayley, two children and infant Mrs Forrest, two children and two infants Col and Mrs Bannerman, and two Misses Bannerman Mrs Drury Miss Sharp Mr and Mrs Hadenfeldt Capt Welchman King Rev and Mrs Jackson Mrs Gerard Mr A Molle Mr F G Hodgson Mr T Harwood Mr R Harwood and son Mr and Mrs Asburst Rev and Mrs Newton and six children Miss Bland Mrs MacCarthy Mr J W Thomas Mrs A P Hare and child Rev and Mrs J E Chandler Miss Chandler Mrs Guilford, two children and infant Miss Briggs Mr Schmalz Miss Aitken Miss Marsden Miss Elin Mrs Bosanquet Col N M T Horsford Mr E J Ebden Mr and Mrs Streatfield Mr F F Smith Mr J Stoddart Mr H Shoda Dr Ward Hall Mr J Andrew Mr C E Cochrane Mr Kaikhoshru D Doctor Mr W O Carver Mr R H Watt Mr and Mrs Anderson Mrs Henry Mackinon Mr Higgins Miss Morgan Mr and Mrs Shaw Mdlle Merley Mr Henderson Mr Briggs Mr A Cole Miss Pratt Rev Guilford Mr J Gray Mr J C Brodie Mr D Macdonald Mr O Sheffield Mrs Sydney Hartwell and infant Mr Free Mr Curtis Mr Bussey Mrs Gauntlett Mr Mackenzie and Mr Shewill.

For Gibraltar—Mr M T Peixoto and Mr D'Souza.

For Brindisi—Mr F J Kingsley Mrs Cleghorn Mr and Mrs G W Allen Mr Allan E Batchelor Mr C M Macdonald Mrs Smith Mr J O Henderson Mrs Herbert Pike Mr H B Hederstedt H R H Duke of Orleans Col F de Parseval Mr Fearing Mr Johnson Mrs Wiseman Miss Chubb Mr and Mrs Tremlett Rev B H Skelton Mr Browngerr Major W C Riddell Major A W Camron Mr Lyall Col Spring Mr and Mrs T G Ashton Mr and Mrs Richard H Combe Hon. Caroline Roche Mr Clark Miss Clark and companion Mr O Schmidt Mr Frame and Mr H J Strickland.

For Marseilles—Capt Hon Ashburnham.

For Suez—Mr Hyvernat and Mr Muller Simonis.

For Aden—Mr Hayward.

Domestic Occurrence.

BIRTH.

LESTER—March 16th, at Bombay, the wife of Alex. W. Lester, Chief Clerk, Presidency Magistrate's Courts, of a son.

Advertisements.

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Some Impediments to the Extension of the Work and Influence of the Church of England in India.
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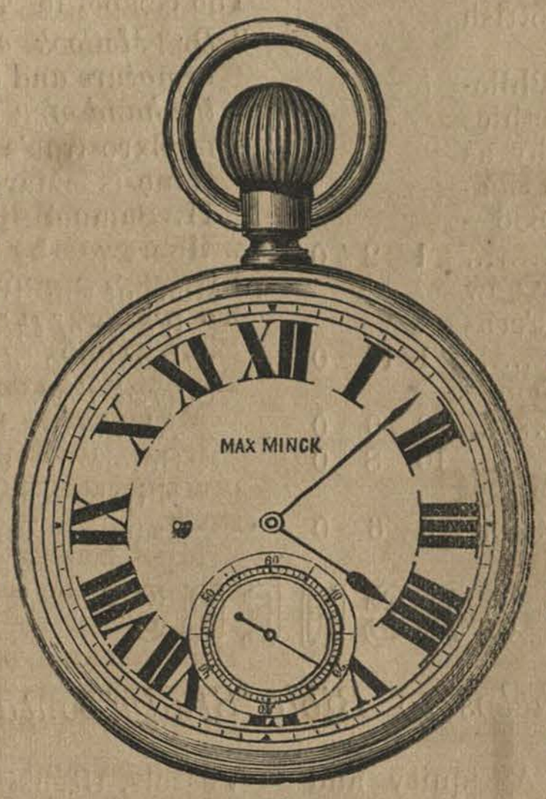

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